421 for giving, for possession, the fine shades of distinction which are drawn between each type of gift or exchange, as well as the strict recognition of the rights of a man to use and dispose of his own property, all lay stress on this. No man would think of using the weapons or personal possessions of another without specific permission. To do so would lead inevitably to a fight. But there are a few well-defined exceptions to this rule which occur in some special relationships within the kinship system, where behaviour is marked by much freedom, and in which relatives of certain orders (*vide infra*) borrow one another's *gerri* without permission and without any fear of resentment or reprisal. These examples are exceptional and are associated with a pattern of behaviour which is characterised by extreme licence, contrasting strongly with the rigid tabu which marks certain other relationships, particularly that between mother-in-law and son-in-law, and only to a slightly lesser extent, between brother and sister.

578 Theft is regarded very seriously among these people, and 685 I have heard altercations raging when boys or young men from the single men's camp had stolen vegetable food belonging to women, while it was still in course of preparation. Violent abuse, leading to a general fight in camp, often results even from such minor theft, and large expiatory payments of food would be made by the close relatives of the offenders to avert more serious consequences.

421 These facts stress the recognition of the individual owner-602 ship of property. This is emphasised also by the special feature which is made of the right of *kutara* (sister's daughter's son) to take or borrow possessions of a *muri* (mother's mother's brother) with whom a special "joking relation-